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The Signs of the
Times

Landis L. Miller



Step-Mothers

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The Task of Our
Redeemer

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Mother's Day—A
Challenge

Frances E. Burkey



Memoir Three

J. A. Climenhaga

The Coming Saviour

Thou art coming, O my Saviour!
Thou art coming, O my King!
Ev'ry tongue Thy name confessing,
Well may we rejoice and sing!
Thou art coming! rays of glory
Thro' the veil Thy death has rent,
Gladden now our pilgrim pathway,
Glory from Thy presence sent.

Thou art coming, not a shadow,
Not a mist, and not a tear,
Not a sin, and not a sorrow,
On that sunrise, grand and clear;
Thou art coming! Jesus, Saviour,
Nothing else seems worth a thought;
Oh, how marvellous the glory,
And the bliss Thy pain hath bought.

Thou art coming! We are waiting
With a "hope" that cannot fail;
Asking not the day or hour,
Anchor'd safe within the veil;
Thou art coming! at Thy table
We are witnesses for this,
As we meet Thee in communion,
Earnest of our coming bliss.

—Selected.

COMMENTS and ITEMS of INTEREST

"NATION PERILED"

Says Congressman James M. Beck, (who is considered one of the best constitutional authorities living to-day) in a speech in Chicago, on the evening of May 1st. In his address before the Manufacturer's Cloth Association, he said that in Washington with Congress relinquishing powers to the Executive there is only lip service to the Constitution. Quoting further from his address, he states, "If the present policy of a unitary socialistic state shall prevail even the Union which is older than the Constitution may not long survive." Congressman Beck had a great deal to say concerning the NRA, which has from the very start given everyone the impression that our Executives were attempting to exercise dictatorial powers much broader than any warranted by the Constitution. Says he, "Nothing better illustrates the avowed purpose of our present administration to turn our government into a unitary Socialistic republic than this act of NRA."

CITIES MAY NOW GO BANKRUPT

A bill permitting more than 2,000 local governments in the United States now in default of their bonded indebtedness to go into bankruptcy was passed by the Senate by a vote of 45 to 28. This will mean that a great many of the people who invested in municipal bonds, in order to avoid taxes, will lose their investments for many of these small municipalities have failed to pay interest on their bonds for some time and are only waiting for a chance to rid themselves of these wildly accumulated debts.

NO MORE WARS

Out of 20,870 pastors, 13,997 in answering the questionnaire submitted by representatives of 12 religious groups, think it is time for the churches of the nation to go on record as refusing to sanction any future wars. Twelve thousand, nine hundred and four ministers said they would not participate in armed combat in any future war; 5,208 took an opposite stand; and 2,503 were in doubt.

THE PASTOR

He is a wonderful man! He is unique! There is nobody in the world just like him. His job is a calling, but he doesn't call himself to it. He is the freest man in the

world, yet the most bound man. He has all the time there is, yet none of it is his own. If ever irritated, he must not show it. If ever discouraged, he must keep it to himself. He must always be cheerful in his ministry. He must visit the rich and poor alike, never be out of place at either. He must be sympathetic in the sickroom, grave and solemn in the presence of death. He must be earnest and positive in his preaching. He fears no one but God, yet there must be no fight in him. Never idle, yet never in a hurry. WHAT A MAN! He is not his own, yet owned by no earthly person or organization. He belongs to God, and is a messenger of heaven.

IT IS GENERALLY UNDERSTOOD

That people never criticize a corpse.
That a man without enemies is nobody.
That God loves a fighter—in a good cause.
That lofty ideals often live in lowly places.
That character is what a man is—in the dark.
That a man is known by the company he does not keep.
That there is a difference between spiritual progress and a religious hurrah.
That people who succeed in these days are like postage stamps—they stick till they get there.
That a Christian who waits for an introduction to a stranger in the church is too nice for anything.

CALLING A PASTOR

It is said of Dr. Calhoun, an early preacher of this country, that a committee called on him to inquire if he had any property, wishing, as he surmised, to find out how small a salary would meet his actual needs. He replied, "I have a horse, with saddle and bridle, and enough to get away from this place." He was called, was pastor there for more than fifty years, died among them, honored and lamented by all.

FOR YOUR BULLETIN

If all others CAME like you,
Would there seldom be a vacant pew?
Or would the opposite be true,
If all others came like you?

If all others GAVE like you,
Then how much giving would your church do?
Would the bills be paid as they came due,
If all others gave like you?

If all others WORKED like you,
Then how much service would your church do?
Would the Master's plan be carried through,
If all others worked like you?

—Selected.

"LORD, I have loved the habitation of thy house, and the place where thine honor dwelleth."—Psa. 26:8.

ROUTES TO GENERAL CONFERENCE OF 1934

The Annual Conference of the Brethren in Christ will convene, D. V. at Ludlow Falls, Miami County, Ohio, June 6-11, 1934. The Mennonite Camp Ground, on which Conference is to be held, fronts on route 48 in the little town of Ludlow Falls, about 18 miles Northwest of Dayton and 16 miles Southwest of Piqua.

All Visitors coming by auto from the East or West, should come on Route U. S. 40 to Englewood, thence on Route 48 to Ludlow Falls where Conference signs will be posted.

Visitors coming by auto from the North, come on Route U. S. 25 through Toledo to Troy, then West on Route 55 to Ludlow; or on Route 42 through Cleveland, Ashland, Mansfield to Delaware, then West on Route 36 to Urbana, then on Route 55 to Ludlow.

Visitors coming by auto from the South, come on Route U. S. 25 through Cincinnati to Dayton, then Northwest on Route 48 to Ludlow.

Visitors coming by train may buy tickets to Dayton or to Piqua; then from either place, transfer to the Dayton & Northern Utilities busses and come to Ludlow Falls Camp Ground.

TRANSPORTATION COMMITTEE,
Per Samuel Wenger, Clayton, Ohio.

WOULD YOU ENJOY TO CAMP ON CONFERENCE GROUNDS?

The Ludlow Falls Camp Ground makes an ideal place to camp, with its easy access to the Highway, its plentiful shade, good drainage, scenery along the little falls and flowing stream, etc. If you can bring a tent with you, space will be given you to erect it on the grounds. We encourage you to do this as most of the sleeping quarters for those who are not members of Conference, are several miles away. Some have already taken advantage of our offer in the last two Visitors, and have made arrangements to have tents erected for them. All others who wish to make like reservations should correspond with Bro. Raymond Paulus, Union, Ohio, R. R. 1, not later than May 15. You may rent a tent on the grounds ready for occupancy, with springs and ticks, or cots provided, for four people to each tent, during the period of Conference for \$3.00. You would be expected to furnish your own bed covers and pillows.

Conference Entertainment Com.

Were the Gospel discovered only to the wise they would look upon it rather as a discovery made by the optics of their own reason. And if God did bestow His grace only upon men of unspotted conversations they would rather think it a debt God stood obliged to pay them than a free act of grace. As God reveals knowledge to the simplest, so He does manifest grace to the sinfulest. Such great sinners receive all from God, and so have more reason to hang down their heads; others may sometimes cast many a loving look to their own righteousness, and, like Nebuchadnezzar, glory and boast of their good acts.—Stephen Charnock, B.D.

Evolution Produces No Change

Regardless of the fact that people and nations have passed through one upheaval and transition period after another since the beginning of the human race the remarkable fact still remains true that with all the centuries of alleged evolution there has not been produced the slightest change in plants or animals in Egypt. The monuments which have been unearthed in this ancient land have revealed a great many things to corroborate the records of the Bible and have even been a staunch witness against the theory of evolution. The dogs of Ermeute, described by Herodotus, and pictured on the monuments, do not vary a hair from the dog presented not long ago to an American missionary by a member of the church of Ermeute. Says he, "The ibis of the monument does not vary a feather from the one you shot yesterday." The negro of the monuments is unmistakably the ancestor of the thick-lipped, good-natured, long-heeled, wooly-headed colored brother, who jingles his brass cups in the bazaar of Cairo, points to his leather water-skin, and calls, "O ye thirsty, here is water! Drink and live!" The Hebrew brick-makers pictured on the monuments of Bene-Hassan are instantly recognized as Jewish. The London Literary Gazette says of them, "Their countenances are as perfectly Jewish as those of any old clothes man of St. Mary's Axe, who now perambulates the streets of London. . . . Neither Lawrence nor Jackson could have painted more real Jews; the features so changeless, so peculiar to that people."

Thus the monuments of ancient Egypt testify that during the past 4,000 years there has been not only no change of species, but not even the slightest perceptible variation in any of the common plants, birds or animals of Egypt. Even Darwin's favorite example of variation (the pigeon) fails him in Egypt. The carrier pigeon let loose by Sesostris, to carry the news of his coronation to all the cities of Egypt, did not vary a feather nor a tint of color, from the carrier pigeons used in Cairo today. In addition to the monuments it seems that even men and beasts arise from the dead to preach to the living. There are men and animals preserved by the process of embalming—the mummies of kings and queens, priests and people, and even of bulls, and other animal gods of the Egyptians which they embalmed and desired to preserve for themselves in a coming day of resurrection. And when these mummies have been compared with the existing animals of the same species by one of the greatest zoologists of the day, Cuvier, he declares that there is not the slightest var-



iance in cats, ibises, birds of prey, crocodiles, etc. He says, "After the most attentive and detailed examination, not the smallest difference is to be seen, between these animals and those of the same species which we now see, any more than between the human mummies and skeletons of men of the present day."

A royal tomb which was unearthed at Thebes contained not only the mummies of Rameses the Great, and those of many of his successors, but also those of many queens and princesses, with their personal equipments complete. We note from these that human nature remains identically the same. These ladies long ago were possessed with the same cares as modern ladies. Here is a lunch basket from which at the resurrection the princess might refresh herself on a leg of gazelle, a pair of trussed geese, cakes and fruit. And beside this stands her toilet case, full of perfumery, ointments, odors and brushes, and a choice collection of wigs, each in its own band-box, for front hair, and back hair and side curls, from which to array herself in the future world. All these witness against the evolution of our modern day and they are a valuable witness of the original creation of man in the image of God and his continued possession of the dignity of a civilized and rational being. When all the facts are examined and clearly noted the theory of evolution and the cry of the Modernist does not have a single leg upon which to stand.—Adapted from Christian Victory.

"Lo, I am with You Always, even unto the End of the World"

The promise of our Lord to His disciples was given to them in connection with the great commission. They were to go and make disciples of all nations and in going they had the glorious promise that the Holy Spirit would be with them to attest the work of grace divine. It was to be expected that not every one would continue the promulgation of the Gospel in the same stereotyped manner in which it originated at Jerusalem. Paul declares that there were various methods and ways of preaching Christ. "Some," said he, "preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention." Nevertheless in all he rejoiced that Christ was preached. It is hardly probable even though our Lord knew all things that He planned or contemplated the stereotyped organizations of

churches that we have to-day. Jesus established a living church and then sent the Holy Spirit to be personally present, to guide in all its activities. We see the church in that day ever facing new problems and also meeting them in the light and guidance of the Holy Spirit.

To the seven churches of Asia Minor, each facing its own problems, the central thought in the message was, "He that hath an ear, let him hear what the Spirit saith." There are some who question the scriptural authority for various lines of church activity and various uses and means by which the Gospel is proclaimed. Some question the radio; some question street meetings; some question the use of tracts; others question the right of a church to organize its efforts and to have its various boards of activity to administer its services to a needy world and so on ad infinitum.

But perhaps we should realize that God is here to work in the power of the Holy Spirit in any and all channels that will allow Him to get His word, His pure word, to the minds and hearts of men, and whether it be through the well organized and decorous efforts of a church body or through the informal efforts of the Salvation Army or association or group of redeemed men and women who use the radio, the street corner, or any other method by which the Gospel can be furthered, He has promised to be with them. And the chief concern should not be as to whether their forms and practices can always find some recognized analogy in the sixty-six books of the Bible, but whether we are in harmony with the great divine principles which have been revealed to the Christian church; and have allowed the Lord to become the Master of all our assemblies; that their ultimate aim and object is the ingathering of lost souls; to make His name known as Lord and Christ to all men.

Consider aright what it is to live and die without an interest in Christ, without a participation of Him. Where this is not stated in the mind, where thoughts of it are not continually prevalent, there can be no one step taken in the way towards Him. Unless we are thoroughly convinced that without Him we are in a state of apostasy from God under the curse, obnoxious unto eternal wrath, as some of the worst of God's enemies, we shall never flee unto Him for refuge in a due manner. "The whole have no need of a physician, but the sick." Christ "came not to call the righteous, but sinners to repentance;" and the conviction intended is the principal end of the ministry of the law.—Owen.

"Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness."—Psa. 30:4.

The Signs of the Times

By Landis L. Miller

I. GENTILE NATIONS' SIGN

WHILE it is scripturally true that no man knows the time of our Lord's return, yet it is clearly evident from our Lord's teaching that certain signs will pre-announce the approach of His coming. Acts 1:7 says, "It is not for you to know the times or the seasons, which the Father hath put in His own power." And Matt. 24 and Luke 21 foretell the things that shall come to pass before that day.

Never in the past has any redemptive or judgment crisis come to pass without a warning beforehand of the visitation of God's mercy or wrath and certain signs of its approach being manifested.

The predicted restoration of the Jews from the Babylonian captivity was preceded by the writing on the wall of Belshazzar's palace and then followed the fall of the Babylonian Empire as foretold by Daniel.

It was then that Daniel, stirred by these events, applying himself to the study of the prophecies of Jeremiah, came to understand by the books the number of the years in the desolations of Jerusalem. (Dan. 9:2; Jer. 25:11.) This, no doubt, had a bearing on the prophecies of Daniel in foretelling the destiny of the Gentile nations in their relation to the Jewish captivity and restoration.

In the second chapter of Daniel we note there were four Gentile world empires as signified by the colossal image of Nebuchadnezzar's dream. The head of this image was of fine gold, his breast and arms of silver; his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. In the interpretation of his dream Daniel said to the king, "Thou art this head of gold." In other words it signified the Babylonian Empire. The breast of silver, the Medo-Persian; the thighs of brass, the Grecian; and the legs of iron, the Roman Empire.

There is yet another empire (as indicated by the feet of iron and clay) that will be partly of the same nature as the Roman Empire, which has not yet come into existence and, of course, must be in the future, viz: The Revived Roman Empire.

This image of Nebuchadnezzar's dream is a symbol, setting forth the entire Times of the Gentiles; the time when Israel was not reckoned as a nation, but was in captivity or scattered among the nations. During this time "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." (Luke 21:24.) This, of course, will continue until Christ's return to the earth to reign, when He shall

rule the nations with a rod of iron. (Rev. 12:5; 19:15.)

This reign of Christ is portrayed by the vision of Nebuchadnezzar's dream when he beheld "till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces," and the entire image "became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." It is therefore clearly seen that this stone (kingdom) is Christ's reign upon the earth. (See Dan. 2:33-35, 44, 45.)

In Matt. 24 and Luke 21 we are given the signs that shall appear and what shall come to pass before our Lord's return. Do these scriptures describe present day conditions? Let us see.

"If we were to take a panoramic view of world conditions, what would we see, and what are the nations doing?"

After the World War, when the nations caught their breath they began to prepare for the next great war which will throw the world into another death grip.

In scanning the pages of our newspapers, almost daily there appear news items relative to discord or distress of nations, and this results in the greatest race between nations for supremacy of power in all lines of defense, the world has ever seen, despite all the disarmament and peace treaties being held.

Occasional events point to an approaching conflict between our country and Japan. The nations of Europe are on tip-toe expectancy of the near, coming crash on that continent. Europe will yet bleed terribly, without doubt, before the completion of the Revived Roman Empire which is at present taking shape, which we will endeavor to show by present day happenings. It is likely Europe will again be in a great war, because of strained relations there.

Concerning armaments and war preparations, permit me to quote the Jewish Hope: They have invented a gas in Germany which if they should drop from an aeroplane, would be a thousand times more poisonous than any poison gas we have and would wipe out a continent in a few hours.

Gen. Ludendorff, wartime Chief of Staff of the German Army said that in 1932, or thereabouts, Germany would be involved in another war, which will start on the Polish border and will finally involve the whole world. In this war, according to Ludendorff, Germany will be wiped out as a great power and in its ruin some dark

skinned nation will triumph. And what is Hitler doing?

Since the World War, Russia has invented a material which in twenty-four hours would destroy every living being, animal or insect in a city the size of New York. There is enough bacteria in a sackful to kill every living creature.

Dr. Jenkins, pastor of the Christian Church of Kansas City, Mo., was sent by the Federated Council of Churches of America to investigate conditions in Russia. Among other things he found that the working class were compelled to work at the point of the bayonet for less than a dollar a day, and the lumber manufactured in Russia and exported to America is produced by convict labor.

This Dr. Jenkins went from man to man asking: What is the matter? You have had a revolution; the Czar is killed; the rich people have been put under; and everything is turned over to your working people; why are you not rich and prosperous? And they all answered in this way: We know about the world on the outside: England, America, France, and Italy are an armed force and they are getting ready to invade Russia and so we must have a strong army, a strong navy, and a strong air force to protect us from our enemies.

Dr. Jenkins said, "That is strange. I am from America and have been a chaplain in the American Reserves and we are not preparing to fight you as far as I know."

Finally he got an interview with Stalin and Dr. Jenkins said to him: "I can understand why the merchants are kept down and why the professional people are kept poor, but why are the working people kept poor?"

Stalin said, "Don't you know that the world powers are uniting their forces and getting ready to crush the life out of Russia? That is why we are obliged to have a large army; and why we cannot spend money on higher wages." And then his black Oriental eyes kindled with fire as he said, "But wait! If we can only keep them back till 1934, we will be ready for them by that time. By 1934, Russia will have a standing army of 17,000,000. Also a militia of 5,000,000 men and 3,000,000 women and we will have the strongest air force of any nation. Yes, if we can keep them back till 1934, let them come for by that time our country will be electrified, nationalized and industrialized. By 1934 we will have all the credit and all the gold we need; we will have the greatest army and the greatest navy in the world."

What is Russia trying to do in the meantime? To make herself strong she must make us (working class) weak and that is why our poor farmers are burning their wheat. They say, "What is the use? We don't get the price of production." Rus-

Step-Mothers

By E. J. Swalm

THE idea of devoting one Sunday a year to the special subject of mothers is indeed a commendable one. Mothers are of such priceless value and their memory so sacred that all the homage paid to them is in no way threatened with exaggeration. On this day much tender sentiment is manifest both in sermon and song, as well as in the forms of affectionate greetings, wearing of flowers, and expressive decorations.

Of course all human beings have had a mother, but not all have had a step-mother. For some reason (unexplained to the writer) the former has been glorified while the latter has been horrified in the minds of humanity; judging by the representative language, all too common in prose and verse, saying nothing of the unpleasant comparisons so glibly made in current gossip. We shall never forget while our own dear mother was still living and we yet under twelve years of age, how our prejudices were set by reading one of Horatio Alger's books entitled "Driven From Home" in which the hero Carl Crawford, a boy of fourteen was so inhumanly treated by his step-mother that he left home and faced an unfriendly world in preference. How our sympathies were aroused, our mind poisoned and hatred kindled from that fictitious book which perhaps never could have been counteracted had it not pleased God to allow us to have and enjoy the gracious and loving influence of two kind step-mothers. That some step-mothers have been ill-bred and made havoc of the home they have entered we do not deny, and admit that some have deserved all the slanderous titles applied to them; yet is the same not true of some mothers, who have been privileged to bring forth offspring yet have proven themselves very unworthy of the distinguished honors associated with the name of mother?

Before we sit too severely in judgment on step-mothers let us examine their title, position and handicaps, then perhaps we will become more sympathetic. In the first place the term STEP is derived from the

Saxon word STEOP meaning, to be deprived, and perhaps confused with the Danish word STED meaning, instead of, which is prefixed to certain words to show a relation by marriage. Possibly a corrupt spelling has resulted from this mixture of terms but all together we are informed that they are the persons who fill a vacancy for children who are deprived of their real mothers, and are serving in their stead.

In the second place we can readily see that originally her title grew out of a very honourable position, which viewed from one angle almost transcends the honour of

To a Step-Mother

O thou, whose life is filled with care,
Hast many burdens hard to bear,
Because so few thy load can share
In being a Step-mother.

Thy checkered path is hard to trace
(Made possible alone through grace),
As bravely thou dost take the place
Of some poor child's real mother.

Thy problems often are increased
By friends' and neighbors' tongues released;
Thy influence they have decreased—
Avoid such, ye Step-mothers.

If people, who appear so wise,
Could only know their own soul's size,
They'd pray instead of criticize
Misunderstood Step-mothers.

Thy tests might oft have been relieved,
And due respect might have received,
If people only had believed
The pleas of some Step-mothers.

While folks are slow to understand,
There's one who sits at God's right hand,
Who bore thy griefs while in this land,
And understands Step-mothers.

He'll plead your cause and give you peace,
Till from this life you get release:
Then earth's heartaches all shall cease—
Be faithful, dear Step-mothers.

Be faithful in thy noble deed,
By daily sowing kindly seed
In children's hearts. How great the need!
Kind-hearted Step-mothers.

It may be true, not all respond
To tears and prayers from hearts so fond:
Eternity lies just beyond
To recompense Step-mothers.
Duntroon, Ont.

motherhood, because it may be more voluntary. Let us give fitting tribute to those noble women who have dared the hazards of reputation, health, and finance to be a mother to some poor unfortunate child.

Again a proper recognition of her tremendous handicaps will set her forth with an increased prestige. In the majority of cases she assumes all the duties of a home that has lost its most valuable asset and is expected to be a specialist along almost every line and especially in the matter of disciplining children, while at the same time (like the Israelites making brick under Pharaoh's serfdom) she is denied the privilege of selecting the methods of chastise-

ment that would be most effective; for instance, the same punishment given by a step-mother to a step-child—no matter how badly needed—is called cruel and broadcasted, but it would never be noticed if administered by the child's own mother. This situation is usually intensified by the fact that the children she is forced to chaperon are extraordinarily difficult for three reasons. First, in many cases a delicate mother who realizes she may not be with her children long, lacks the firmness she otherwise might have exerted; and secondly, the motherless children are made the victims of countless suggestions, experiments, and criticisms at the hands of other parents who do not attempt to put the same in operation in their own family; and thirdly, a bereaved and broken-hearted father carrying a double responsibility often sympathetically permits many contraventions of rules that otherwise would not obtain, but all this to the detriment of the children and the complication of the problem for the step-mother.

With all these handicaps, great as they are and difficult to surmount, she probably would achieve success but her greatest and most formidable foe is found among the relatives of the children, and also almost every neighborhood is blest with a sufficient amount of silly women who can mind other people's business better than their own, and whose advice is about as diabolical as Job received from his wife. These two vicious and detestible groups often conspire and co-operate to wreck the home by working from two angles. On one side they are apt to tell the children that they need not regard their step-mother consequently breaking down the respect of the child for their own mother's best substitute, or if their unscrupulous sympathy inclines toward the step-mother they will emphasize all the faults of the children hereditary and otherwise, and tell her "If that were their children they would do thus and so." Inevitably the otherwise reasonably fair woman is unfairly biased and forfeits the power to accomplish the task she has undertaken.

In either case they are made the target for a volley of wicked and cruel gossip, and many a courageous woman has been discouraged and gave up in despair, the reaction even destroying her affection for her own husband which is tragic, to say the least.

The perpetrators of this criminal offence surely do not realize what a cruel and hellish practice they are guilty of or else they would repent and confess. Let the public see the true and intricate position of step-motherhood and they will appreciate their efforts and assist them in their work even to the extent of sealing their own lips.

(Continued on page 158)

sia needs machinery and credit from America. Every farmer in Russia pays his taxes, sometimes as high as 75% in wheat. They put this wheat, lumber, etc., on the steamer, bring it to America and sell it at lower prices than America can produce these commodities; then they buy American machinery and guns and send them back to Russia to get ready for 1934.

(To be continued.)

The Task of Our Redeemer

By C. N. Hostetter, Jr.

JESUS came to the world to solve the problem of sin. The need of a Savior and His atoning sacrifice becomes very evident as we consider the ruin and curse resulting from sin. False views of the atonement grow out of trifling views of sin.

Adam's sin was enormous. It was not mere disobedience but was a crime of greatest enormity. It embraced gross infidelity, discontent, envy, pride, sacrilegious theft, suicide and murder. It was a sin of the deepest dye and justly merited the punishment put upon it. The result was that man was estranged, alienated, separated and out of fellowship with God, a slave to sin and his own nature. Instead of being a sovereign, he stoops to slavery and bondage. He was a condemned and guilty criminal before God. He had disregarded God's authority and broken God's law. The entire race thus fell under condemnation and made atonement by Christ necessary.

The task of our redeemer is three-fold. First, incarnation; second, Revelation; third, reconciliation. The incarnation—God coming in the flesh, was first necessary. It did not bring us to God but it brought God to us.

The second step was revelation. Jesus came that He might make known the Father. He came not only to die but to live. In Jesus we have the revelation of God and of what man ought to be. God could not be made known unless Jesus revealed Him. Philip in John 14:8 says: "Lord, show us the Father, and it sufficeth us. Jesus saith unto Him, 'Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.'" Jesus's mission was to reveal God by His life.

Jesus brought the revelation of God as our Father. That is distinctly a New Testament revelation. The God of glory, majesty, holiness, power and wisdom was revealed in the Old Testament to Abraham, Moses, Isaiah and others. It remained for Jesus to reveal Him as our Father.

That God is love—revealed in John 3:16—was an unknown sentiment until Jesus revealed it. In the Old Testament the man who came to God had to sacrifice. In the New Testament God sacrificed that we may come to Him.

Jesus blessed folks wherever they allowed Him to by His ministry and service—thus revealing God. Look at Jesus sympathizing—weeping over Lazarus and shedding tears over Jerusalem—revealing God who loved, sacrificed, and gave. Look at Him healing and serving, they dying for

sinful man. Sacrifice is always the measure of love. The task of Jesus was to make God known as a loving, gracious Father.

The second phase of His revelation was that of revealing man as man ought to be. Jesus, the second Adam, lived as the first Adam should have lived. He was perfect man, and lived in obedience to God as God intended for the first man. God's will was His delight and He lived in fellowship with God as the first man should have done. Jesus reveals what man ought to be in purity. The first Adam was created pure but become polluted and spotted with sin. The last Adam was pure, resisted temptation from without and showed what man can be thru His atonement. See Him in His power to resist sin, exercising the power that Adam could have used. He lived as a conqueror over circumstances—a life of victory and triumph as Adam should have lived. In Jesus we see the heights in which man should have lived.

The third step in the task of our Redeemer was reconciliation and redemption—to make it possible for man to be what he should be. By His life He showed what man should have been but man was still far from God; so Jesus made reconciliation and thus provided grace for man to be restored and live as God planned. In I Corinthians we read, "If in this life only we have hope in Christ we are of all men most miserable." This is often misinterpreted. Paul undoubtedly meant that if Jesus's mission had ended with living and setting a standard of life we would indeed be of all men most miserable for He lived a perfect, spotless life and we would be striving toward an impossible ideal. But by His death and resurrection He accomplishes redemption and now through the glorious power of the resurrected Christ we can live doing God's will.

The task of our Redeemer—O, what a price it cost Him! Trace Him thru His passion days—in the garden of Gethsemane, suffering because He was made to drink the cup of sin—the cup of God's wrath, that which was against His own and God's nature. Look at Him forsaken by His friends who left him and fled, denied, by Peter, betrayed by Judas, falsely accused, spat on and buffeted by the people He came to bless. See Him in Herod's court, mocked with an unfair trial, scourged by Pilate, lacerated, crowned with thorns, nailed to the cross, reviled by passers-by, and forsaken by God. How well the task has been accomplished! This was the price our Redeemer had to pay to purchase our redemption.

Listen to the echoes from Calvary's

cross to show that the task of our Redeemer was accomplished. He hung there to make reconciliation, to make possible our redemption. The first saying, "Father, forgive them for they know not what they do," meant forgiveness for every offender. Those for whom Jesus prayed were represented by those who scorned Him and treated Him with the most terrible cruelty.

The second saying was to the thief: "To-day thou shalt be with Me in paradise." It may have been the first time he met his Lord and the thief sees God revealed on the cross. He never before heard language like that when Jesus prayed for those who persecuted Him. His heart, though at first hard and rebellious was melted by exemplified love. He repented and acknowledged his sin. Jesus said, "To-day thou shalt be with me in paradise." There's salvation for every penitent—the second echo from the cross.

The third echo from Calvary's cross was to the mother whose heart was broken for her Son. Simeon had announced long before this that "a sword shall pierce thru thine own soul also." Here she stood by the cross, homeless. To His mother Jesus said, "Woman, behold thy son." The echo is that Calvary's Christ is the greatest home builder in the world. Jesus builds anew our homes. The greatest home-building center is Calvary's cross. Here is hope for every broken, unhappy home.

Fourth. Hanging on the cross in darkness Jesus cries out, "My God, my God, why hast Thou forsaken Me?"—the language of His agony. Why the darkness,—why the anguish,—why forsaken?—because He was paying our penalty for sin. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes, we are healed." Isa. 53:5. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:21. The blessed announcement is that the price is paid. He suffered darkness that we might have light. He suffered death that we might have life. The penalty of every sinner is paid.

The fifth saying, "I thirst," was not spoken primarily because Jesus was thirsty, but "that the scriptures might be fulfilled." The Christ who was here making atonement had been looked for thru the centuries. The prophets announced Him, the poets sang of Him, the sacrifices prefigured Him. He was the object of their hopes. New hope was realized. Yes, this is the message, in Christ our fondest hopes can be realized. The weary, aged pilgrim longing for rest, the ambitious youth with visions of the future,—their hopes can be realized thru Christ. Yes, the

hopes of all the years were met in Christ on Calvary's cross.

Sixth. "It is finished!" What was finished? It was not salvation's plan, for that was not finished until the resurrection. The reign of sin was finished—it was done away,—the slave days were over. For four thousand years Satan had been the tyrant and victor over man, but now his reign was ended. The Great Emancipation Proclamation rang out from Calvary.

Seventh. "Father, into Thy hands I commend my spirit." Jesus was triumphant in death. He dies a conqueror. He gained the victory, took the sinner's place, bore the penalty of the outraged law of the Almighty. The echo is: here is comfort, consolation, hope and rest in the hour of death.

These echoes tell us that the cure is provided. Now we can sing with the poet:

"When I survey the wondrous cross
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most,
I sacrifice to Jesus's blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Let us give our all to Him. *Our Redeemer has finished His task.*

Message given at Belle Springs Bible Conference and reported by Helen Bowers.

THE MOTHER AT THE CROSS

By John S. Umble

Limp on the Cross, His body sags. He pays
The Ransom for man's sin while Mary,
torn
With doubt, looks on in heart-wrung anguish,
born
Of her strong love for Him. No hope allays
The sword-hurt in her soul, and yet she
stays;
Nor heeds the ribald jest and soldiers' scorn,
But fain would wipe that Brow, blood-
stained and worn.
Her world grown dark, one cheering word
she prays.

He moves! He strains against the tearing
nails!

He raises clotted lashes from His eyes
To speak a word of comfort to the heart
Of anguished Mary. No racking pain avails
To stop Him. "Woman, behold thy son!"
He cries.

And John's strong hand on hers helps
ease the smart.
Goshen, Ind.

If God sends thee a Cross, take it up and
follow Him. Use it wisely, lest it be un-
profitable. Bear it patiently, lest it be in-
tolerable. If it be light, slight it not. If it
be heavy, murmur not.—Quarles.

Life and Death

Some years ago two friends were holding meetings in a country town. They scattered tracts wherever they went and one was given to a passerby who tore it up in anger. God, however, was watching that message and a small portion of the printed page fluttered and fell at the feet of a vile and aged man, keeper of a country inn, who stooped down and picked up the fragment. He reached home, and in the failing light of that winter day he read the words: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"Your sins"—how these words burned into his soul! It was useless to excuse himself: he felt and knew himself a sinner. "As scarlet"—yes, they were deep dyed, he knew and he felt his own inability to wash them away. "Red like crimson." His case seemed hopeless, but could it be true that the great God who had borne with him so long was patiently waiting for such a sinner to come and reason with Him? "They shall be as white as snow . . . like wool." God was inviting him, and he went upstairs and poured out his tale of sin and confession into the ear of that One who because of the sacrifice of His Son never refused to listen to a contrite sinner's cry. Prayer turned to praise. The scrap of paper, the message from God's Word, had done its blessed work, and he found rest in the precious blood of Christ.

The hours went by, and a man who had been playing a hand-organ turned into the inn for refreshment. The scrap of paper was lying upon the counter and the man, thinking it of no use, picked it up and was about to make use of it to light his pipe. "Stop!" said the old inn-keeper, eagerly taking it from the organ-grinder. He could not have handled that piece of paper more carefully if it had been a five dollar bill. Smoothing it out he read to the visitor the wonderful message God had used to his own soul's salvation, but it fell upon indifferent ears, and very quickly the organ and its owner had disappeared. The night was cold and the man had not been very well received that day, so he started out to make another town on foot. What happened no one knew, but the next day the poor organ grinder was found at the side of the road—dead. He had heard the message but did not heed it.

Unsaved friend, "To-day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).—Sel. by Ethel M. Tweed.

"The LORD will give strength unto his people; the LORD will bless his people with peace."—Psa. 29:11.

A MOTHER'S DAY OF YESTERDAY

By C. R. Stump

Once a tiny babe hidden in an ark
By his mother's loving hand,
When the days were cruel and dark
In far off Pharaoh's land,
Was saved from death by God's tender care
In answer to his mother's fervent prayer.

A mother prayed that she might be
The mother of a truly noble son;
Her prayer prevailed—and see!
"See what the Lord hath done!"
But Hannah rejoiced the more
When to Shiloh her son she bore.

Two mother's hearts beat in sweet accord,
Elizabeth and Saint Mary of old,—
"And my heart doth magnify the Lord!"
Exclaimed Mary as the story was told.
Her love knew no bounds—"Behold," said He,
As Mary stood by His cross, His Tree.

A babe was fondled on his mother's breast,
And felt there her heart-beats warm;
He knew not how sacred was that rest
Till he drifted far out in the storm;
Though weary and worn, without rest and care,
He found again rest in his mother's prayer.

A TRIBUTE TO OUR AGED PILGRIMS

By Ella M. Lauver

As days and years are going by,
One thought still lingers in our minds;
The aged ones for kindness yearn,
As the clock of time its cord unwinds.

How many years they've spent for God,
Their work below is almost done;
But, oh, their lives will speak to us,
When lips are sealed, and they are gone.

They tell us of the battles fought,
And how the Lord has helped them win;
The Holy Spirit led the way
From out the wilderness of sin.

When once their feet were on the rock,
They met some tests along the way;
But then they leaned upon their God
Who was their everlasting stay.

They may look back upon those years,
And feel that little has been done;
But when a life is lived for God,
The influence is felt by more than one.

Yes, glory crowns the hoary head
When in the way of right 'tis found;
This in God's Holy Word we read,
Where precious promises abound.

So, aged pilgrim, lift your eyes,
With joy your work below complete;
We need you here to help us pray,
Around the blood-bought mercy seat.

We, who are younger in the work,
Need aged pilgrims' sound advice;
And if we should forget sometimes
You might have to tell us twice.

Then, aged pilgrims, courage take
Your life has not a failure been;
The future will alone reveal
Your work of love, by man unseen.

Well may we scatter flowers along
The aged pilgrim's heaven-ward way;
That in the sunset of their lives
By faith they see the perfect day.

So when our work on earth is done,
And saved thru God's abundant grace;
May it in truth of us be said
They've filled the faithful pilgrim's place.

WAUKENA, CALIF., ITEMS

We are glad to have Bro. and Sr. Wagaman with us again after being in the East holding meetings.

Over Easter vacation we had Bible Conference and love feast. Bro. and Sr. Brubaker, Bro. and Sr. Raser with two sisters and the Victory Quartet from Beulah College, Upland, Cal., was with us. We had some inspiring services. Our Sunday school is growing some. We praise the Lord for it.

We ask your prayers for us at Waukena.
—Cor.

The heart should be praying a good while before the tongue.—Selected.

The Evangelical Visitor

A Religious Journal

Committed to the teaching of Justification and Sanctification received by faith through the merits of the sacrifice of Christ as our Redeemer and Lord; Divine Healing as provided in the atonement; the Second and Pre-millennial coming of Christ; and all sacred ordinances and truth pertaining to the Christian life. It is an earnest advocate of Gospel Missions at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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Messiah Rescue and Benevolent Home
1175 Bailey Street Harrisburg, Pa.
Attention of General Conference Secretary

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Memories of My Mother

HERE is perhaps no other word that has so universal an appeal, that stirs the emotions so deeply, that awakens the nobler impulses of man so effectively as that one small word of six letters—"Mother." How deeply we regret that those days spent at mother's knees are gone—gone forever. What a train of recollections comes to our mind as we recall the prayers she taught us as we knelt by her side, and then a final good-night kiss as she gently tucked the covers about us in the little bed.

And when we ran to her with our childhood ills there was a soothing magic in her

touch that dispelled the pain and suffering. But our boyhood days with mother are gone. How we long that we might recall them! How we wish it were possible to undo some of the things we did which brought sorrow to her heart, yes, even a furrow to her brow. That brow, so deeply furrowed, is covered with locks of white. We think of the trembling, toil-wrinkled hand, the tottering form, the white head. The eyes, however, retain part of their once brilliant sparkle. Beautiful? Perhaps not, if judged by modern standards. But mother possesses a nobler beauty, a richer charm, a greater attraction than that—a beauty that does not belong to this world.

It is wonderfully comforting, as we go through life, to know that back by the old home fireside there is one who prays for her boy every evening before she closes her eyes in sleep.

Friends may forsake us, fortune may be against us, others may lose faith in us, but never will that mother lose faith in her boy. Can any man be so base as not to be moved to higher ideals, and nobler aspirations by the fond hopes and expectations his mother cherishes for him.

Just that one word "Mother."

Compare it with no other,

The first word of the infant

And the last word of the brave—

So gentle and forgiving,

Oh, prize her while she's living,

No truer friend than "Mother"

From the cradle to the grave.

—E. B. and N. E. C.

MARRIAGES

KEEPORTS-STEIGERWALD—On Wednesday, April 18, 1934, at the Messiah Rescue and Benevolent Home, at Harrisburg, Penna., Bro. David B. Keeports and Sr. Grace P. Steigerwald, were united in holy matrimony by the officiating minister, Henry K. Kreider.

Obituaries

DALEY—Charles C. Daley, of Millersburg, Pa., son of John A. and Mary J. Daley (both deceased), of Centre Co., was born Feb. 22, 1870, and fell asleep in Jesus, April 18, 1934, at the Harrisburg Hospital, after suffering for two months following two operations and an asthmatic condition and weak heart.

On April 26, 1911, he was united in marriage with Theresa Rachau. They lived quite comfortably and happily. The last few years that Rev. T. A. Long and wife lived on the Mary Ann Landis' farm they lived with them and one of his duties was to take them to church each Sunday.

Charlie was converted in the early nineties in a meeting near Romola and joined a U. B. Church. At various times since he sought the Lord, expressing a desire and need of Him in a greater measure. In his last suffering and affliction, which he bore with patience, he was visited a number of times by Rev. Graybill, of the Messiah Home, to whom he expressed his loving attitude toward his Heavenly Comforter.

He leaves to cherish his memory his be-

loved wife and one son, Charles, aged 18, also 2 brothers and 3 sisters, and a host of friends. The loss of a husband and father will be felt more keenly than words can express.

Funeral services were held at the Messiah Home, Apr. 21. Rev. Graybill and Rev. T. A. Long officiated. Burial was made in Heckman's cemetery near Spring Mills.

HELMAN—Lafayette Helman, the oldest son of Benjamin and Mary Casper Helman was born in Ludlow Falls, Ohio, on November 5, 1851; and passed from his earthly home April 4, 1934; at the age of 82 years, 4 months and 29 days.

On December 24th, 1871, he was united in marriage to Eliza Ann Waymire and to this union was born seven children: Irven of Ithaca, Mich.; William of West Milton, O.; Ike of Pleasant Hill, O.; Frank of Bradford, O.; Eva Wetzel of Ithaca, Mich., and Mina of Pleasant Hill, O. His wife and one son preceded him in death.

The deceased was a member of the West Grove Christian Church for many years of his life, but during his time spent in Pleasant Hill he worshipped with the congregation of the Brethren in Christ.

Bro. Helman came to Pleasant Hill from Franklin Township, Darke Co., to make his home 26 years ago, and has a wide acquaintance of friends throughout the community.

Words fail to express the value of his humble, sincere, faithful, Christian like life and will remain an inspiration to many of us for years to come.

He was a kind and loving father, and leaves to mourn his departure two daughters, four sons, 14 grandchildren, 14 great grandchildren, 1 great, great granddaughter, and one brother David Helman of near Bradford, and a host of neighbors and friends.

So his life work is done and he has gone to his reward.

The funeral services were conducted in the Brethren in Christ Church in Pleasant Hill, Ohio, Bish. M. L. Dohner officiating, assisted by Rev. C. R. Heisey. Text: Rom. 8:1, which was requested by the deceased for some time.

ENGLE—Dwight Donald Engle was born June 24, 1930 and met death instantly at 6:00 p. m., April 18, 1934. Little Dwight was hit by an automobile as he started to run across the road. At the time of the accident, his father, Hoffman E. Engle was in the hospital, but sufficiently recovered to attend the funeral service. Others in the family to mourn the loss are, his mother, three sisters, Evelyn, Alice and Mary, two brothers, Dean and Elwin. Also the grandparents Mr. and Mrs. B. F. Engle and Mr. and Mrs. J. C. Crum, together with many relatives and friends.

His cheerful disposition, radiant smiles, and many sayings, actions, etc., will be fond memories. A beautiful rose bud in the home, taken to heaven to come into full bloom.

Funeral services were held at 10:00 a. m. April 23, at the Brethren in Christ Church, Upland, Cal. Alvin C. Burkholder and Bish. J. H. Wagaman in charge. Burial was made in the Bellevue cemetery.

MELHORN—Clair Russel, son of Bro. Curtis and Sr. Naomi (Schock) Melhorn, was born Sept. 25, 1927, departed this life to be with Jesus, April 20, 1934, aged 6 yrs., 6 mos., and 25 days.

Little Clair was a patient at the York Hospital for nearly three weeks. He had an operation for a leg infection. His sufferings are over, and he is at rest. He will be sadly missed by his parents, brothers and sisters, but their loss is his gain. They know he shall not return to them, but they can go to them.

Besides his parents he leaves the following brothers and sisters: Roy E., Lloyd H., Eva M., George W., Charles L., Ruth R., Cletus C. and Kenneth S., all at home.

Funeral services were held from his parent's residence Tuesday at 9:00 a. m.; concluding services were held in The Locust Grove Brethren in Christ Church, conducted by Bish. L. O. Musser, assisted by Eld. John R. Lehman. Text: II Kings 4:26, latter clause. Interment was made in the adjoining cemetery.

MARKS—Sr. Ellen Marks departed this life Feb. 28, 1934, at the age of 72 yrs., 8 mos. She leaves no immediate relatives. About forty years or more ago she was converted and united with the Brethren in Christ Church of which she was a member till called yonder.

Funeral services were held from her late home near Longtown, Pa., concluding services were held at the United Brethren Church, Longtown, conducted by Bish. L. O. Musser and Eld. John R. Lehman. Text: St. John 14:1-2. Burial in adjoining cemetery.

And what is holiness but the fearful and determined recoil of perfect moral excellence from all that is opposed to itself?
—Thomas Chalmers.

Our Mail Bag

City Missions

Altoona Mission, in charge of Eld. Herman G. Miller and wife, 613—4th Ave., Altoona, Pa.
Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossert.
Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers. Phone, Wentworth 7122.
Dayton Mission, 601 Taylor St., in charge of Bish. W. H. Boyer and Sr. Susie Boyer.
Philadelphia Mission, 3423 N. 2d St., in charge of Eld. and Sr. Joel E. Carlson and workers. Bell Phone, Garfield 6431.
San Francisco Mission, 473 Guerrero St., in charge of Maggie E. Sollenberger and workers. Phone, Hemlock 1864.
Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Bishop Jonathan Lyons and wife.

Rural Missions

Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.
Mt. Carmel Mission, in charge of Elder H. P. Heisey and wife, Gladwin, Mich., Star Route.
Kentucky Mission Field, in charge of Elder Albert Engle and wife, Garlin, Kentucky.
Houghton Mission, Ontario, in charge of Edward Gilmore and wife, Idellus Sider, Tillsonburg, Ont., R. 1.

Orphanages

Messiah Orphanage, Florin, Pa., Brother Clarence Herr, Steward and Sister Susie Herr, Matron.
Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger and workers.

Old Peoples' Home

Messiah Home, in charge of Bro. D. L. and Sister Mattie Graybill, 1175 Bailey St., Harrisburg, Pa.

This department is intended for general church news. Concise reports of missions, revival campaigns, Bible Conferences, and definite testimonies. All reports and testimonies must necessarily be condensed. Copy should reach us two weeks preceding the date of issue. Evangelistic slates will gladly be printed when furnished us in proper form.—Editor.

LOVE FEASTS

Canada

Walsingham May 12, 13
 Nottawa—Clarence Center May 19, 20
 Bertie—Howick May 26, 27
 Cheapside June 2, 3
 Wainfleet June 16, 17
 Markham—Walpole June 23, 24
 Waterloo June 30, July 1

Illinois

Franklin Corners Church, near Morrison, Ill. June 2, 3
 We heartily invite those coming thru to Conference to stop with us over this season.

Indiana

Union Grove June 2, 3

Kansas

Bethel May 12, 13
 Brown Co. May 19, 20
 Belle Springs May 26, 27
 Clay Co. June 6, 7

Michigan

Merrill May 12, 13
 Gladwin June 2, 3
 Mooretown June 16, 17
 Carland June 30, July 1

Ohio

Sippo Valley Church, Massillon, O. June 2, 3
 Valley Chapel, Canton, O. May 26, 27

Pennsylvania

Altoona, Pa. May 12, 13
 Service Saturday afternoon and evening.
 Free Grace Church, Millersburg, Pa. May 12, 13
 Silverdale May 12, 13
 New Guilford Dist, Antrim Church near Greencastle, Pa. May 19, 20
 Mastersonville M. H., Rapho Dist. May 23, 24
 Cedar Grove Church, Juniata Dist. May 26, 27
 Cedar Springs Church, Clinton Co. May 26
 Services to begin at 1:30 p. m.
 Mechanicsburg, Pa. May 26, 27
 Air Hill Church, N. Franklin Dist. May 30, 31
 Granville June 2, 3
 Manor-Pequea, Pequea Church. June 2, 3

REPORT OF CANADIAN HOME MISSION BOARD TREASURER From January to April

Receipts	
Jan. 1st, Carried forward	\$63.14
Jan. 9, Rosebank S. S., Waterloo	30.00
Jan. 23, A Bro and Sr., Wainfleet	20.00
Jan. 27, Howick Cong. offering	6.37
Jan. 29, Welland S. S. offering	15.00
Feb. 12, Sr. Jemina Winger	5.00
Mar. 11, Wainfleet S. S. offering	12.53
Mar. 18, Sherkston Cong. offering	5.86
Mar. 18, Black Creek Cong. offering	40.50
Mar. 30, Bro. L. Steckley	2.50
Total	\$200.90
Expenditures	
Jan. 1, Leroy Yoder, allow.	\$18.17
Jan. 9, Bish. J. Lyons & workers, allow.	72.34
Jan. 17, Edw. Gilmore & workers	54.00
Mar. 31, Rent for Houghton farm, 6 mo.	72.00
Total	\$216.21
Deficit	\$15.31
John A. Nigh, Can. Treas.	

WAINFLEET, ONT.

On Tuesday evening, Dec. 26, Eld. E. Rohrer of West Milton, Ohio, began special meetings in the Wainfleet church, lasting about four weeks. The messages delivered from time to time were greatly appreciated by all who attended the services, and there were those who acknowledged the need of a closer walk with God, and availed themselves of this opportunity of consecrating their lives afresh to the service of the Master.

While we did not witness such an ingathering from the outside as took place when Bro. Rohrer was with us two years ago, we have reasons to believe that a definite work took place with several who had become discouraged and inactive. —Cor.

PHILADELPHIA MISSION

General Report
 Jan. 1st, 1934 to March 31, 1934

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." It is a refreshing thought that this personal realization so important in the life of the Psalmist, and so precious to him, may be our actual realization and personal experience in this 20th century. All honor to Christ who made it possible. Praise His Name.

The Friday night Bible Series mentioned in our last report have continued up to the first of April. Eld. C. N. Hostetter, Jr., gave us interesting character studies about 4 persons of Old Testament Times during January. Eld. Lester Myers' messages on "The Messages to the Seven Churches in Revelation" were given in February, and these were profitable. During March Eld. A. C. Rosenberger of Souderton gave us informative discourses on varied topics. The District appreciated these presentations of doctrinal, and inspirational, Scriptural themes.

The Mission desires to again thank those who contribute to our support, both those who give "silver and gold", and those who "have not silver and gold, but such as they have, they give." Not least of all our supporters by way of prayer are remembered, and truly, "we give thanks to God for you all."

Financial Report	
General Fund	
Balance on hand Jan. 1st	\$ 2.48
Individual Offerings:	
Mrs. Bessie Hurst	\$ 2.00
Jesse F. Lady	1.00
Anna Funk	1.00
Broadcaster Group, Harrisburg, Pa.	7.00
Rebecca Schock	1.00
Friends of Missions	1.00
In His Name	5.00
In His Name	5.00
Valley Chapel S. S., Canton, O.	3.25
Grace Bowers' S. S. Class, Hope, Kans.	3.00
Friend of Missions	2.00
Mrs. Annie Lehman	1.00
Mary Harkins	5.00
Mr. and Mrs. Norman Wingert	2.00
In Jesus's Name	1.00
Norman Rosenberger	1.00
Ruth Stump	1.00
W. P. Keely	1.00
S. G. Engle	2.50
Cora Stover	1.00
In His Name	9.00
Myra Leshar	.75
Alene Calder	10.00
Gladys Kraybill	2.00
Frances Heisey	1.00
Katherine Rickert	2.00
Lester Zook	1.00
In His Name	1.00
Total Individual offerings	\$73.50
Mission Offerings	57.36

Deficit, March 31, 1934	33.54
Expenditures	\$166.88
Groceries and kitchen supplies	\$75.94
Gas	8.29
Coal	82.00
Phone	.65

Total \$166.88
 Other Donations by: J. F. Lady, Frances Myers, Mrs. Bessie Hurst, Mary Hess, Mrs. Anna Zercher, S. G. Engle, Alma Calder, Elizabeth Kraybill, Rebecca Schock, Effie Hubert, Esther Good, Henry Landis, Souderton, Pa., Lester Myers, Mrs. Pennie, Allene Calder, Madeline Hadley, Gladys Kraybill, Friends at Mt. Joy, Infant's clothing, Ruth Stump, Mrs. S. G. Engle, Catherine Myers.

Benevolent Fund

Balance on hand Jan. 1	\$1.44
Bro. Ben Watkins	2.00
Mission Offerings	21.73
Total	\$25.17
Expenditures	22.84
Balance on hand, March 31, 1934	\$2.33
Joel E. Carlson and Workers.	

ATTENTION!

Perhaps this is of more direct interest to our Canadian brethren than to others, but it applies to all. Are you acquainted with the fact that the church has had a school in Canada again the past winter? The Lord opened the way, and led the school project along better than we expected. Sr. Clara Wideman opened her home to us for the school administration and for the accommodation of the boarding students. The brethren and sisters interested in the school supported the work with donations,—for all of which we are very thankful. We had about forty students in all. Bible subjects were emphasized, though some high school work was given as well. The term closed March 29th. That evening the following program was given at the school:

Program for the Closing Exercises

Hymn—"We're Marching to Zion".....Cong.
 Invocation and Remarks.....Bish. A Winger
 Music Chorus
 Address—"Why I Came to School".....
 Wade Smith
 Reading—"The Ladder of St. Augustine".....
 Louella Heise
 Addresses—"The Difference between High School and Bible School".....Clifford Winger
 "Impressions" John Hall
 Music Octet
 Remarks Bro. A. Byers
 Sr. Clara Wideman
 Music Chorus
 Remarks by Members of the Board of Directors Eld. P. J. Wiebe
 Bish. John Nigh
 Hymn—"God Be With You".....Congregation
 Benediction Eld. T. Doner

The music was directed by the teacher of music Miss Stella Heise.

We are looking forward and trusting for a larger school next winter. We would like all our brethren and sisters to share in God's blessing for the school through their prayers and support. —Cor.

A LETTER

Dear Brothers and Sisters:
 Having received several cards and letters of inquiry as to how I have put in the long, severe winter, I will write a brief reply by letter through the Visitor. I do not wish to try the patience of our editor as I can't see one word I write, but by the help of a strip of pasteboard I trace the line. I write many letters as my loved ones are scattered far and wide. They say they read my writing quite well so that gives me courage.

Mother's Day — A Challenge

By Frances E. Burkey

Though I have been shut in since November, yet the good Lord has blessed me with reasonable health. I was able to knit all winter and accomplished quite a bit. I praise God for being able to enjoy this wonderful pastime, since I cannot read. Right here I must praise God for memory. If it were not for memory I could neither knit nor write.

Oh how my heart did go up with thankfulness as I sat here in my warm, comfortable room—thankfulness for all the blessings from His hand: good warm clothing, plenty of fuel and food, and more than that, a quiet, peaceable home, nothing to confuse or keep the mind from meditating on the good things of God. They do not read much to me, as my hearing is dull. I can't seem to take it in—only the scripture, I can keep up with that very well. I must say too that I am remembered by brothers and sisters, and ministers of all denominations who call and have a word of prayer.

Spring is here now and I am looking forth, should it please the Lord, that I may ere long meet in the house of God, but we know not what a day brings forth. We see them laid away day after day, so I say—"My time is in His hand."

I must say as my dear husband said a couple of weeks before he died, he said his work was about done and he only regretted it wasn't better done, but hoped it would be accepted. Praise God forever for his goodness.

There's a wideness in God's mercy
As the wideness of the sea.

R. M. McCheyne.

Please accept this as an answer to your communication from

Your unworthy sister,
Sr. S. McTaggart,
Box 344, Stayner, Ont.

NEWS FROM VIRGINIA

The usual services are being held, our Sunday school is very encouraging and we are VERY thankful to whoever are sending the YOUTH'S VISITOR for only recently a remark was made by one who heretofore had no use of Sunday school that they wanted to read those "big papers." At present we have a sad condition to face which should be a warning to ALL young people that they should be SURE God is guiding their lives when it comes to matrimony. A dear girl some few years ago married a man who is to be placed the second time in the State Hospital, the result of her marriage is that she herself is insane from ill treatment and starvation and three beautiful little children are to be placed for the present time in our care, a girl eleven, one seven, and a darling little three year old boy. This is our mission with other usual duties. Continue to hold us up in prayer. We gladly do this work, held up by His strength and His Word, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
Denny E. and Marie Jennings.

PASADENA, CALIF., NEWS NOTES

Sunday evening, March 18, we began a revival effort, Bro. Alvin Burkholder from Upland, the evangelist, came filled with the Spirit of God and did not shun to declare the whole gospel. The meetings were well attended and we especially appreciated the attendance and co-operation of the Upland brethren and sisters. Several hands were raised for prayer, a few received definite help at the altar.

On Sunday April 22 four young people obeyed the Lord in the ordinance of baptism and united with the church. We pray God's blessing on them that they may ever humbly follow the Lord and be kept from the snares of the wicked one.

Bro. B. M. Books has been filling the pastorate since the departure of Bro. Sheets in Jan. M. R. A., Cor.

THESE are some who question whether any human being has the right to set aside a Sunday and dedicate it to the mothers of our land when it is really the Lord's day. They consider it out of keeping with the teaching of our Lord, who did not honor even His mother above any one else.

But surely those who first set aside the second Sunday in the month of May as one on which all mothers should be remembered in a kindly spirit had no thought of displacing, even for a day, the true Sovereign of all our Sundays. It is still primarily the Lord's day, and only secondarily is it Mother's day.

It is only fitting and right that we give time and loving thought to those mothers who have reared families to maturity. It has meant many sacrifices, many anxious moments, many tears. Mother's day brings to them, in a special way, a measure of reward—a hint of the blessing and the inspiration they have been to their children.

But to younger mothers with growing sons and daughters this day comes as a ringing challenge—pointing out their opportunities and stressing their responsibilities. They have not yet earned their reward.

Our own first hints of spiritual things—whence did they come? A bedtime prayer; a verse of Scripture; a few comforting words about a loving Father when we were afraid of the dark, or the storm; a suggestion of divine help for an ache, or a lost treasure, and we had gone a long way into the realm of the Spirit, and were ready to go more deeply another time.

When our Lord prayed His great intercessory prayer He was praying not only about pastors and missionaries and Christian teachers, but also about Christian mothers. These were His words, as He prayed for those whom He had won away from the world: "Neither pray I for these alone, but for them also which shall believe on me through their word."

Many a life has been consecrated to the service of Christ Jesus through the timely word of a godly mother or father. Eight stalwart sons of a certain mother entered foreign missionary work. The last to go wished to delay his going because the mother's failing health warned her family that her days upon earth were few. But she felt that she could die more happily, knowing that he was on the way, to his field of service. So he went, and arrived in China on the day of her burial.

The mother of John and Charles Wesley had fifteen other sons and daughters, and gave to each of her children one hour

of individual spiritual teaching each week—seventeen hours a week away from caring for their physical needs in those early days when there were no electrical devices to lighten labor! But it was their spiritual needs which concerned her most, and she had her reward. Yet it was not the vision of what her sons might mean to the world that caused this mother to give her precious hours of time to their instruction. It was her reply to the challenge God had given her in placing these young souls in her care.

There are many offices for a mother to fill. She must be, at various times, a doctor, a dentist, a nurse, a teacher, a lawyer, a judge, a truant officer, a peace officer. She must know the laws of Nature, and help her child to live within them, and profit by them. She must know the material dangers which beset her child, and warn against them. Nor is it enough to keep the boy or girl comfortable, and happy, and safe. The mother must never forget that day by day, under her very eyes, characters are being formed, and that she is largely accountable for the trend they are taking.

We are told that times are changing. We know it is true. Something new is added to our lives and something old falls away. Yet in everything that is new something of the old must be carried over. The passing of time cannot destroy what is true, what is right, what is divine. They are greater than time or change. They remain with us to stay us and comfort us in anxious days. Honor is an ancient idea, but it still holds. The Golden Rule is still the best rule, for individuals and nations. The old principles are the ones we Christian mothers must pass on to our children, by example as well as by precept. They must see us uphold right, at any cost. They must know that we make no compromise with evil. They must be able to feel that loyalty and fair play are very precious to us. They must understand that it is no sign of weakness to acknowledge a mistake.

But mothers must lead their children farther still. They must go beyond these foundation-stones of character, and bring their children to see that though it is praiseworthy to have good morals and hold high standards, these after all are not enough. Much is being said about the saving influence of Jesus' life. It is pointed out that His character was noble and lovely, and altogether worthy of being used for a pattern to strive to follow. And indeed it was. But how different is the teaching

(Continued on page 159)

Missionary Department

Memoir Three

By J. A. Climenhaga

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought
Our hearts in glad surprise,
To higher levels rise.

"The tidal waves of deeper souls,
Into our inmost being rolls,
And lifts us, unawares,
Out of our meaner cares."

THESE words of Longfellow seem to express to me the nature of Emma (Long) Doner, according to what I can learn of this wonderful woman who laboured for approximately three and a half years, during the pioneer days of the work of the Brethren in Christ Church, in Rhodesia, South-Central Africa. As far as I recall, I never met her but memories of past conversation concerning her and her devoted life, linger. This but goes to prove that often our sphere of influences is greater than face to face acquaintanceship.

Emma C. (Long) Doner was the daughter of Elder T. A. and Mary Long. Eld. T. A. Long has been and is known by many of the old and middle aged members of the Church. So unique have been his messages and so striking his personality that many of the readers of this SKETCH will naturally understand why his daughter became a missionary. She had a parentage which was conducive to missionary zeal and enterprise. Emma was born in Howard Township, Center County, Pa., February 24, 1872.

From birth she was an exceptional child. It may be that, like Jeremiah of old, she was separated while yet in the womb to be a missionary for God. So distinct was she as a child that her parents feared that she would be abnormal. As a small child she never cried as most children do and her extreme quietness caused her parents to feel that perhaps there was something wrong with her. But in due time their anxiety was removed. After some years Emma developed a keen ability to learn and made splendid progress in the township schools of her state.

Relative to her conversion her father has written: "About the age of fourteen Emma yielded to the wooings of the Spirit and gave her heart to God. Needless to say she soon showed signs of deep spirituality, and seemed to grow in grace and knowledge of our Lord and Saviour Jesus Christ." The memory of her conversion has given her parents comfort for many years. We love to see our children grow physically, psychically, and spiritually, but especially spiritually. During her childhood days Emma was an inspiration to her parents and as

she grew into womanhood she often filled their hearts with gratitude.

Sister (Long) Doner became intensely interested in the cause of Christ early in life. When about twenty years of age she took quite an extended missionary trip with Mother Wheaton who was called "The Prison Evangelist." They visited many prisons, penitentiaries, and reformatories preaching the Gospel of the Kingdom to unfortunate souls. Her ambition was to help poor, sinful, needy people to find Christ. Their sphere of labour took them from Harrisburg, Pa., to Pikes Peak, Colo. Such work gave Sister Doner a very warm feeling for the criminals and sinful people who had erred through transgression.

Following her reformatory and prison labours, she went to Tabor, Ia., to school where she received valuable aid in her schooling along missionary lines and gospel work. During her school life God was speaking to her concerning her life's work. Sometime later she claimed a definite call to Africa and, in response to the call of the Church, left the land of her nativity to give her service for Christ in fields beyond the sea.

She left for Rhodesia on April 20, 1901, in company with Levi Doner, Mr. and Mrs. Jacob O. Lehman. While enroute on board ship she gave her testimony for Christ and told about her leadings to go to Africa. So impressive was the message given that one of the party has written "There was no special passage of scripture read but as Emma Long told about her leadings God put a deep pungent conviction on the hearts of the hearers." As the result of the meeting six fellow passengers lifted their hands for prayer. God give us in this day missionaries of Christ who live conviction upon the people with whom they come in contact.

Emma (Long) Doner laboured at first when she arrived in Africa at Matopo Mission, the place where all our first workers to Africa, received their initiation. Her first impression of the work is best told in her own words: "How our hearts went out for the poor heathen as they collected about the train asking for bread and money. All went to show us that we were really in a dark land." Again, later on she wrote, "'Twas touching to hear a native boy pour out his heart in prayer the first night we kneeled around the camp fire. We thought the labours of the dear missionaries were

not in vain. . . . Many of the natives called to see the new missionaries and we longed to talk to them. . . . Our prayer is that God will help us to speedily acquire the language so as to fulfill our mission."

If Sister Doner was not a child like others she certainly was a very normal missionary, for early in her missionary career on the Field she learned to more deeply appreciate her native land and the heritage she possessed. Here are her own words: "Since here I have often thought how our hearts should be filled with gratitude to God, that we have been reared in a land of Bibles, by loving Christian parents, and from our youth have known the Scripture." She also soon learned that there are trials on the Mission Field as every other true missionary has. She has expressed it as follows: "Must say that since here we have spent many blessed hours alone with God, and find Him so precious in the hour of trial. (I have had some since here, but I suppose that all missionaries have) but they have all been permitted for my good and I want to welcome anything that will drive me closer to God." Lastly it did not take her long to become weaned from home and extremely attached to the people to whom God had called her. Here again are her own words: "Time passes by so rapidly that I can scarcely think that it has been four months since we arrived. I do love these people and they seem to be so kind to us, especially the boys and girls who stay here. They often



Names and Addresses Foreign Missionaries

Africa

BULAWAYO

Bishop and Mrs. H. H. Brubaker, Bulawayo, South Africa, No. 1 Fife Street.

MATOPO

Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder R. H. Mann, Mrs. S. K. Doner, and Miss Lois Frey, Miss Mary C. Kreider, Matopo Mission, Bulawayo, So. Rhodesia, South Africa.

MTSHABEZI

Elder and Mrs. W. O. Winger, Mrs. Naomi Lady, Miss Mary Brenaman, Miss Martha Kaufman, Miss Sadie Book, and Miss Anna Wolgemuth, Mtshabezi Mission, P. B. 102 "M", Bulawayo, So. Rhodesia, South Africa.

WANEZI

Elder and Mrs. H. J. Frey, Wanezi Mission, Filabusi, So. Rhodesia, South Africa.

MACHA

Mr. and Mrs. C. A. Winger, Miss Annie M. Winger, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, South Africa.

SIKALONGO

Mr. and Mrs. Cecil I. Cullen, Mr. and Mrs. David B. Hall, Miss Anna Eyster, Sikalongo Mission, Choma, N. Rhodesia, South Africa.

India

SAHARSA

Saharsa, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. A. D. M. Dick, Miss B. Ella Gayman, Miss Anna M. Steckley, Mr. and Mrs. Allen Foote.

SUPAUL

Supaul, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. Charles Engle, Miss M. Effie Rohrer.

Home on Furlough

Elder and Mrs. George Paulus, Grantham, Pa.
Anna R. Engle, Mt. Joy, Pa.

bring me wild flowers and fruits. I should feel quite lost if I were not among the black people. Truly we all feel that the eye of God is over us in this place."

Sister Emma Long was united in marriage to Brother Levi Doner on Christmas day of 901. The late Bishop H. P. Steigerwald performed the ceremony soon after he arrived on the field. Just one year and one day after their marriage Sister Doner became the mother of the first white baby of the Brethren in Christ missionaries on the Field of Africa. Concerning this event Sister Frances Davidson has written: "December 26, 1902, there was a most welcome addition to the mission family in the person of a little son to Brother and Sister Doner. This was the first white child at the mission and it was quite a curiosity to the natives. Of course everyone must have a look at it and happy was the one who might touch or hold this wonderful white baby."

When the babe was but seven months old Sister Doner in company with her husband, made a tour of the country South of the Matopo Mission by donkey wagon, preaching the gospel of Christ and testifying before the blacks, both by word and action the ideal married life. It was upon this trip that the site of Mapani Mission may have been selected. Unlike many a mother of to-day Sister Doner laboured incessantly, as strength and health permitted, for her Lord while performing the duties of motherhood.

The Mapani Mission, of which mention has been made, was opened by Brother and Sister Doner during August of 1904. Here Sister Doner laboured faithfully in administering to the needs of her husband who had been much troubled with fever. While doing this she became ill with the fever and passed victoriously across to the other side after a short illness. After much persuasion the natives carried her body over the Matopo Hills where it was laid to rest under the Umkuna tree where Brother Jesse Engle and Sister Sarah Cress had been buried a number of years before. Here her body, with the bodies of the others, await the morning of the resurrection.

Concerning Sister Doner's life on the Field Sister H. Frances Davidson has written: "Sister Doner's stay of over three years in Africa was almost a continual struggle, one might say, against disease, and heroically she bore up under it. Her constitution was naturally not very rugged, and this malarial climate aggravated her disease, as it is sure to do with any, who are not strong. She was afraid to write home and inform her friends of the condition of her health, lest they should insist upon her return to America, and that she did not desire. She loved the work among the heathen, and we believe she had her

desire in laying down her life in their behalf, rather than return to America where she might have lived for a longer time."

The life she lived in Africa was a life of consecration to God. No doubt she did what she could and eternity will only reveal the amount of good which she did and the influence she exerted on the peoples of the Dark Continent. Her name is revered by some of the older members of the Church in Rhodesia. Sitshokupi, one of the best and most consecrated workers at Mtshabezi Mission can rightly be named a jewel of the work of Sister and Brother Doner in Mapani Land. Sister Doner's work is still living. Grass may grow over her grave but an influence of devotion, such as she possessed, cannot be covered by the rust and decay of years. Her soul is not only living in Glory, but in Africa her labours are following her. She is remembered. May her devotion and sincerity be an inspiration to the young of our day. Amen.

The Africans and Giving

FROM the opening of our work, we have taught the Africans to give. We have also preached "tithing". We have not thus far had the success we might have desired on the line of "Tithing", due perhaps partially to the fact that many do not have a fixed income, and it would be difficult for them, especially in the early stages of the work, to reckon the amount of the tithe. And due also I suppose to unwillingness for those who are well-to-do to give as much as the tithe.

The system that our people have followed largely is for a man to give a shilling per month and the woman a sixpence per month. In addition to this, if they reap a harvest, they are all supposed to bring something by way of a harvest offering of grain. This plan, if followed by all, would give sufficient money for the support of their part of the work, and some besides. But, during the last few years, and especially during this time of Depression, many did not give as much as this, and indeed a considerable number have given practically nothing for several years. This situation, coming at a time when the support from America has been considerably reduced, has curtailed the advancement of the work, notwithstanding the fact that we have reduced the wages of the teachers.

At our last African Council, therefore, the Native Church seeing this situation, and not willing that the Church should not go forward, and not willing either that a few should bear the whole burden, passed a rule that those who are able to give, but who do not, should be suspended from Church fellowship. It has therefore been our duty, together with our Native Overseer, and one of the deacons, to enquire

into the matter of contributions by the various members of the Insiza District. The answers we received from those who do not give, as well as the statements from some who do were very interesting, and I pass on a few of them to you, as follows:

(1) A middle-aged married man: "I wanted to give, but when I was working and sent money home it was lost on the way; I will try in future to give." (2) Also a middle-aged man: "I must pay my dues to the Government, and to Matopo Mission where my boy is in school; moreover, my crops last year were very poor, and my wife was ill; but I will try to do better in future." (3) A girl who had given nothing for three years: "I see I have done very wrongly; I do not get much money, but I get some, and I not not want to be suspended from the Church; I will try." (4) A half-grown girl: "I have no money, my parents are heathen, and will not help me; I can do nothing." This girl was shown that there are those in the neighborhood who desire to hire persons for weeding at a sixpence or a threepence per day, and that she could get work there if she desired. She promised to try. (5) A middle-aged man: "For some time past, my heart has gone out after the things of the world, so that I had no desire to give; but I have now fully given my heart to God, and I hope to do my part in giving." (6) A middle-aged married man: "I would like to give, but I cannot now." This man admitted that he was earning a pound per month, and that he had nineteen head of cattle, and other things, but still he could not give. We tried to reason with him, but it was difficult for him to see that his debt to the Lord was the first that should be paid. (7) A capable man, who sometimes preaches, but who had not given for three years. He would give no reason, said he could give if he would, but that he was not inclined to. He agreed that he ought to give, but it was evident that he was dissatisfied with the way the Church was going. We talked with the Native overseer for nearly half an hour. He was about to go, and it seemed that our talk was in vain. As he rose to go, he placed a bag of money on the table, and said, "Here, this is my offering." Upon counting it, we found ten shillings and sixpence. (8) Our Native Overseer had preached on the subject of tithing and giving. Afterwards, in the testimony meeting, one man said that he wanted to give, but could not. He said that he did not even have two shirts. But apparently the Spirit of the Lord was at work in his heart; for a few days afterward he brought two oxen, in value about two pounds as the offering of him and his wife for 1932 and 1933, the years when he had not given. After giving the oxen, he went away with

the shine on his face. His gift was really remarkable, because he had but five oxen in all, and no other cattle.

And there are many other instances of giving that command our admiration. (9) One young man said, "The Lord has blest me with work, so that I am able to earn some money. I think I should bring offerings for myself and also for my sister who has nothing." (10) A blind man, yes, two blind men, have but little money, but they have a few cattle. Each of them brought an ox during the year 1933 as offering. (11) One middle-aged married man had been a regular giver; but during the last few years circumstances were so against him that he had not given for over two years. About nine months ago he came to me, saying that he wanted to work for offerings. I agreed, and he came on at the rate of a Pound per month. He gave nearly all his earnings as offerings until he had given £2.8.6, which was the amount required to fill up his and his wife's tickets to date, at the rate of a shilling per month for himself and sixpence per month for his wife. Afterwards he worked for his own needs, and is still at the Mission, a faithful laborer. (12) One man testified: "A few years ago, I was a poor man, and had nothing. I began to give systematically, and God has blessed me. I had no money, no cattle, no plow, no clothes. Now, see how the Lord has blessed me. I have given regularly, and now I have nineteen head of cattle, a plow, and many other things; I marvel at the blessings of God." (13) Another man said: "I was converted when I was still young. I had nothing, and when I married I had to borrow blankets for the occasion. I began to give systematically, and have done so ever since, and the Lord has blessed me greatly. I do not look upon giving as a hardship. I would like to see everybody give regularly. Such a habit would bless you and enlarge the Church."

(14) There is one Church composed almost entirely of women and girls. For a number of years, this has been our banner Church with reference to giving. They nearly all fill up their tickets, and when they reap a good harvest many of them give a bag of grain apiece and the men who are there sometimes two bags apiece. (15) One well-to-do member has not given for three years, notwithstanding the fact that he has had good crops, and sold a lot of grain. He was not present at the Enquiry meeting, but some told us that this man says he has now finished paying for his Scotch cart that he had bought, and that he was now expecting to give. (16) One man had been working at the Mission. On one occasion he told me that he would like to have some money to fill up his offerings. I gave him about ten shill-

ings; but instead of giving this as offering, he spent it for himself, and went away to work elsewhere. He has had misfortune in his work, and has given nothing since, for nearly two years. In striking contrast is his invalid mother, (17) who comes regularly to Church, a distance of about four miles, and who gives regularly at the rate of sixpence per month. At the recent meeting held, the question was asked her how that she, so old and crippled and poor, could give so regularly. She replied, "Ngi ya zuza enkukwini." That is, I get it from my chickens. The Native overseer explained that the money did not come from the chickens at all, it came from the heart, which was much deeper than the fowls. He also explained that if anyone was too poor to give it was only because he thought so. And if all would give with the same spirit as this crippled woman, there would be no lack in the Lord's house.

The above are only a few of the things we have seen and heard. Are the words of our Overseer not true, that everyone can give who will? And does it not apply the same the world over, whether in Africa or in America, and perhaps in India. No well person is so poor that he cannot give something, either in money or goods or labor or something else, and giving is from the heart. We are glad to say that we have not as yet suspended any because of lack of giving. But some have been told that if they will not have given something by the middle of this year, there is nothing we can do but to suspend them. Will you not join with us in prayer that there might be a mighty reviving among us, that the spirits of our people might indeed be revived, that they might as Paul says, first give themselves to the Lord. Then we know that it will be easy for them also to bring their temporal offerings.

Very sincerely,

H. J. Frey.

A Chat with Our India Missionaries

By Ruth B. Foote

THE west wind has spent itself; all day long it has blown as only the Indian "loo" knows how. In the minds of the Indians all disease is supposed to be swept away by it as well as proving a convenient thing on which to blame the disappearance of various odds and ends about the kitchen, etc. In other words it becomes the source of both bane and blessing; this deplorable west wind!

But now it is evening; the wind has died away until only a gentle breeze remains, which is not unwelcome at this time of year. We will suppose that under the above conditions our dear co-workers in

the Homeland have drifted across the seven seas to spend a little while getting better acquainted with the Mission Field. Welcome, welcome, to you one and all! How happy we are to have you join our circle for a little while.

You may first visit the missionaries at Supaul which is located about eighteen miles north of Saharsa. You will want to call on Bro. and Sr. Engle and Sr. Rohrer first of all, and in order to meet them we will have to go to the long low school house where they are living now as refugees from the recent earthquake. You will find them well and happy, though not as comfortably situated as they were a few months ago. Perhaps they will tell you that they feel a bit sad over the fact that Ardys, their oldest daughter, is soon to leave home again to return to her school in Darjeeling, for although the school building was seriously damaged by the disaster of January, arrangements are being made to carry on the school work. Little Mary Lou, especially will miss the companionship of her older sister. Bro. Engle, perhaps, will tell you of some of the problems with his eighteen boys, a number of them at the perplexing age where a great deal of patience and prayer is required in managing them. I am sure, too, that he will ask you to pray for them that they may be truly saved and settled in the service of the Lord. Bro. Engle, if time permitted, might also tell you about the very interesting trip which he, Bro. Dick and Bro. Foote took last week, out to a large Mohammedan village. They drove eleven miles west to Supaul in the old Mission Ford with some difficulty with the lights and also becoming held up in the mud. But finally they arrived and although it was nine P. M. proceeded to hold a Magic Lantern meeting which continued for some time and after which they were the guests of Mohammedan villagers for supper. When the meal was over they had two miles to walk to the huts where they were to sleep for the night. It was two a. m. when they settled down for the night amid buzzing mosquitoes and bed bugs not a few. The huts were near a jungle where Blue Cow (a kind of deer) are often seen and they hoped to procure some of these animals, but all to no avail. They were glad to get back safely and felt that the meeting and personal contact with the people was well worth the trip. But you will not be content to sit and chat when there is so much to be seen out of doors. The missionaries will take you to their ruined church and you will feel depressed as you look at the cracked and sunken walls. But at the recent Mission Council it was decided to repair it for the time being at least, even though the building was found to be leaning westward to the extent of about two

inches, the floor being about one and one half inches lower on the west side, but surprisingly enough, the end walls are plumb. Several window frames are pressed out of alignment. The repairs mentioned are to consist of buttressing the west wall and resetting window frames wherever necessary, rebuilding the top of the wall where necessary and filling of large cracks and the tying of the entire building outside by iron rods.

The original Mission dwelling house will impress you, still more, with the tremendous power of the great earthquake, which seemed to strike this station so severely.

Concerning this building Bro. Engle will probably tell you that the entire building was found to have sunk four inches in the center throwing most of the walls out of plumb to a greater or less degree. But for the present the following repairs are to be undertaken, in an attempt to get the house ready for the missionaries to occupy by the beginning of the rainy season in June. Re-roofing of east verandah, resetting of verandah pillars, rebuilding of east wall of sitting room, rebuilding of top of south wall, grading up ground level all around the bungalow, repairing present roof sufficient to safeguard the bungalow till after the monsoons, when it is planned to put on an entire new roof which was greatly needed even before the quake.

The Boys' Dormitory which was completely demolished is to be rebuilt, but it is not yet decided as to just how this building will be put up, but it is in the hands of the Mission Committee for investigation.

As you make your tour over the Supaul Mission Compound you will note that the missionaries are under the necessity of living rather a scattered life; sleeping in one building and have their meals in a small store room some distance away, and having observed the hot west wind of to-day, with all the sand in the air, you will not envy them their walk back and forth for meals, but you will not hear them complain in the true sense of the word but instead you will find them happy and encouraged to keep pushing right on in the battle for souls in dark India.

Now if you are not too down hearted and discouraged over your visit to-day, you will be ready to accept our hearty invitation to come back again at the next opportunity, when we will continue our chat. With a heartfelt God bless you for your prayers and sympathy in this time of distress we bid you farewell until next time.

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."—Psa. 23:1-3.

He to Us, and We to Him

For one is your Master, even Christ.—Matthew 23:8.

There are five different words in the New Testament Greek referring to our Lord that are translated "Master." One of these represent Him as the "Overseer," another the "File Leader, another the "Teacher," another the "Despot," and a fifth the "Supreme Owner." These words imply that He is something different to us under each relation as represented by His name, and we are something different to Him. **Each name implies that something is supplied to us and something is expected from us.** The names imply that (1) He is responsible for all needed provision; (2) it is our right and duty to look to Him for absolute guidance; (3) He is ready to fulfil His promises of instruction; (4) there must be complete submission to His will and command; and (5) His rights as owner can only be acknowledged by consecration to His service. He watches over us, He leads us, He instructs us, He is our supreme Lord, and He owns us, for He purchased us with His blood.—Watchword and Truth.

Wishing for Death

"I am sick of living. I wish I could die," said a sorely tried, greatly burdened woman to me one day.

That reminds us of Æsop's fable. An old man was carrying a very heavy bundle. He struggled along with it, bemoaning his hard lot. Finally, he dropped his bundle and sat down in the road and cried aloud, "O death, come and relieve me! I can endure life no longer and wish to die." Death heard his cry and came towards him, saying, "I heard your call, what can I do for you?" Then the man, struggling to his feet in a hurry, replied, "You can do nothing for me except to help me get this bundle on my back, so I can go on my journey again, for I am not as bad off as I thought I was."

Christ said to the burdened, troubled, poverty stricken saints at Smyrna, "I know . . ." Yes, He did know all about their troubles. He knew by observation what they were suffering and He knew by experience what it meant to them.

Christ knows all about your work, trouble, poverty, too, reader. **Don't wish for death, but rather "cast thy burden on the Lord"** (Ps. 55:22), for **"He careth for you."** (I Pet. 5:7).—Guy Edward Mark.

The Ascension of Christ

One day a boy ran to his mother and eagerly asked her to help him find all the string that there was in the house, for he wanted to fly his kite higher than any of the other boys. The mother gladly co-oper-

ated, and soon the boy was out in the street flying his kite. Up, up it went, until it was out of sight. Presently an old man came along and seeing the boy in the street with a satisfied expression on his face, said to him:

"What are you doing there, my son?"

"Oh, I am flying my kite," he replied.

"Your kite?" said the old man, as he looked up. "I don't see any kite. Where is it?"

"Why it is up there in the sky."

"How do you know it is?" the old man insisted.

The boy thought a minute, and then he joyfully replied: "Well, I saw it go up; and I have hold of this string; and now I can feel its pull."

So with Christ. He was seen to ascend into heaven (Acts 1:9-11), and every believer who has taken hold of a string of God's precious promises, can feel the pull (II Pet. 1:3-4). He knows that Christ is living in heaven.—M. B. I. Monthly.

Step-Mothers

(Continued from page 149)

The following poem was composed by the writer, who had two precious step-mothers who are now gone to be with their Lord, and both left very little if anything to be regretted in his recollection, and these lines are affectionately dedicated to their memory and all other worthy step-mothers, who are nobly endeavoring to discharge their duties in the fear of God, and offer them as a fitting tribute to their cause, as well as setting forth our sentiment as outlined in this article.

Shall we forget the Jew, the wandering
people of old,
Having no home nor hope but the sin-
stained worship of gold?
They seek in their wanderings hopeless, to
find for themselves a place;
They seek in their darkness and sorrow,
the gleam of a loving Face—
A Face with Jewish features, o'er-set with
tenderest love.
A Face from Zion's hilltop, yet the Face of
God above!
Shall we forget these people, waiting at
our door,
When Christ has linked their flesh and
blood with Deity evermore?
Shall we forget the Jew, when God has
commanded through Paul
To pay the debt that we owe—and we owe
them most of all?—Selected.

Men die in darkness at our side,
Without a light to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest
gloom.—Selected.

Christian Life Bible Studies for Young Peoples Meetings

No. 127.

THE PRODIGAL SON

June 3, 1934

Scripture Reading Luke 15:1-10

I. His Folly. V. 11-13 (a)

Key words: "Took his journey." (1) Picture the advantages which this young man enjoyed and his blindness to his blessings. (2) Character glimpses: "father give me" (self-will); "gathered all together" (discontent); "took his journey" (folly). (3) Modern sons who act like this young man. Prov. 15:5. (4) Spiritual application: See: Isa. 53:6. What a sad mistake is made by the young man or woman who spurns God's love and chooses the world, which in the end will only bring disappointment and loss.

II. His Sin. V. 13 (b)

Key word: "Wasted." What a sad story lies back of these seven words! Having the "time of his life", getting a "thrill", with no one to interfere—but remember, a life of **sin** is a life of **waste**. Impress the priceless values which are wasted or lost through sin: time, talents, opportunities, purity, life, soul, etc.

III. His Want. V. 14-16.

Key word "Famine." Show that the pleasures of the world are only worthless husks. They disappoint, leave an aching unsatisfied void, and lead finally to "want." What about the way of the transgressor? Prov. 13:15. What always follows the sowing time? Gal. 6:7. The "harvest" of waste will be "want".

IV. His Remorse. V. 17-19.

Key words: "I will". First he "came to". This is the convicting work of the Holy Spirit, to bring sinners "to themselves", (Jno. 16:8). He becomes conscious of his sin and guilt—but he was willing to confess. He was hungry—but he knew where he could find a satisfying portion. He realized he was lost—but he had the courage to say, "I will arise." Emphasize that every sinner, no matter what his position or his possessions, is just as poor and needy as the prodigal son. No sinner will ever get out of the far country until he makes the personal decision, "I will."

V. His Return and Repentance. V. 20, 21.

Key words: "I have sinned." (1) Compare the publican's prayer, Luke 18:13. "Note 'I', 'me'. True repentance is **personal**." (2) Note "no more worthy" and "God be merciful." We do not deserve God's favor, we can only plead his mercy. (3) His father... "ran." Picture God's love for the sinner. See Psa. 34:18; Jas. 4:8; Rev. 3:20; Jno. 3:16. What appeal this should make to every soul lost in the far country.

VI. His Pardon. V. 22-24.

Key words: "My son... is found." How freely is the confession accepted and the pardon given. No censure for the past. The happiness of the son, eclipsed by the joy of the father.

Give spiritual application from the following scriptures: (a) Pardon is promised, Jno. 6:37, I Jno. 1:9; Prov. 28:13. (b) A transformation is effected, II Cor. 5:17; Eph. 2:1. (c) The sinner rejoices Isa. 61:10; Acts 8:39; Rom. 5:11; (d) Heaven rejoices Luke 15:7, 10.

Note: If time permits an additional topic may be added: "His Jealous Brother", covering briefly V. 25-32.

Announce and **urge** that the group memorize V. 11-24. The passage may then be repeated in unison for the opening scripture or as a special feature of the program. A simple reward may be offered to encourage this worthwhile endeavor. Even the children will respond if encouraged.

We come to God with most specific petitions, but when we return thanks to Him, our thanksgiving is indefinite and general. When we thank a human friend for a generous gift our thanksgiving is not general; we talk about that special gift. Let us thank God in the same way.—Selected.

No. 128

DISCIPLINE IN THE CHRISTIAN CHURCH

June 10, 1934

Scripture Reading: Matt. 16:13-20.

I. By what Authority does the Church Establish Discipline? Matt. 18:18; Rom. 16:17.

Emphasis should be laid on the fact that the discipline of the Church, which if directed by the Holy Spirit in conjunction with the Word of God is ratified in heaven.

II. Of what does Discipline Consist?

1. Maintaining sound doctrine.
Show difference between correct Biblical and traditional ideas, between false and fundamental positions. Use Jewish traditions and false doctrine of to-day to show difference. I Tim. 1:3, and Titus 1:13.

2. In an orderly arrangement of its affairs.
Develop the truth that system adds dignity to service and explode the idea that chaos is a sure indication of spirituality. Titus 1:5; I Cor. 14:40.

3. Rebuking offenders.
Put a premium on a clean rather than a big church. I Timothy 5:20. II Timothy 4:2. Prov. 27:5.

4. Removing obstinate offenders.
After due warning and Christlike pleading, rebuking, exhorting with all longsuffering and doctrine, if there is no response, then it is essential to the welfare and progress of the Church that such offenders should be expelled. I Cor. 5:3-5; I Tim. 1:20.

5. Commanding respect.
There is a proper dignity which should characterize Church leaders which will command due respect. On the other hand let us not forget that to learn obedience and loyalty is profitable every way. Some firms have a standard questionnaire that they present to every one applying for employment; among which they ask, Are you loyal to your Church? and also ask their references the same question. They are aware that unless people are loyal to their Church they will not be loyal any where else. Heb. 13:17.

For the Children:

Show the benefits of obedience to parents first. Have them count the Scriptures which mention the fact. Then show the beauty of obeying school teacher, then the rules of society, and the Church.

The Lord Jehovah Himself interposes to deliver and redeem His people. He pledges Himself personally to rescue them. His own arm shall do it, that He may have the glory. There is not a word said of any effort of our own which may be needed to assist the Lord, neither our strength, nor our weakness is taken into the account. Why then do we calculate our forces, and consult with flesh and blood to our grievous wounding? Jehovah has power enough without borrowing from our puny arm. Peace, ye unbelieving thoughts, be still, and know that the Lord reigneth.—Spurgeon.

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature." The one command of our risen and ever-living Lord to His followers. And that, not the mandate or wisdom of any Mission board, is the source and security of Missions. It was not a man, but the Son of Man, who was the author and sponsor of Missions.—Selected.

Mother's Day—A Challenge

(Continued from page 154)

that His *life* will *save*—how vastly different from His own statements concerning His saving power. Very steadfastly, very tirelessly mothers must emphasize to their children the great truth that salvation can come in no other way than the way of the cross, by a saving faith in our Lord's supreme sacrifice of His very life-blood. In that sense alone it is His life that saves. It is not the living, but the giving of it.

There are many who are eager to share their theories and philosophies with the youth in his awakening, inquiring, adolescent years. Therein lies very grave danger. But if a wise mother has been faithful to her charge she will have been busy much earlier than this, setting his feet upon the solid rock, and giving him such an understanding of the finished work of Christ that he will be able to "prove all things and hold fast that which is good." In these times of unrest, of lawlessness, of skepticism, mothers must strengthen the influence of the home to fortify their children against the distractions and pitfalls all about them.

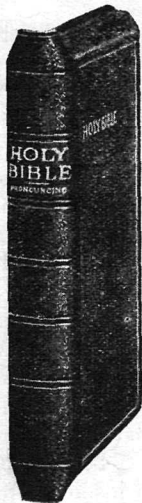
The daughter of a faithful minister remarked that her children are receiving twice as much spiritual instruction in the home as she received from her parents. And yet her parents were exceptional examples of godly living, and had reared a large family of Christian workers. But she and her husband have seen the need of greater vigilance in the present generation, and are standing upon their watch-towers, striving to fulfill their duty as the age requires.

And every Mother's day ought to be an occasion upon which all Christian mothers would reconsecrate themselves to a deeper devotion to their Lord and Master, so that they might the better direct the young lives in their keeping. No Christian mother could wish for a finer memorial or tribute to all she has tried to do than a family of God-fearing sons and daughters who will pass on to others the Word of Life. Let Paul add the concluding words to this Mother's day message. "Therefore... be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Gospel Herald.

The secret place is the place where the Lord meets with His own children. He gives them secret marks of recognition as they meet with Him there. Special victories under hard and fiery trials and testings can be obtained only in the secret place of prayer.—R.

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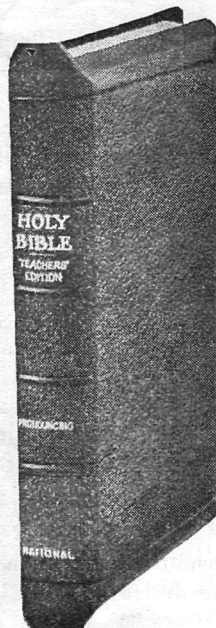
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of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

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